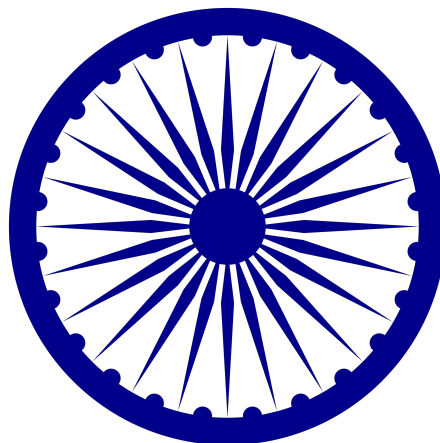
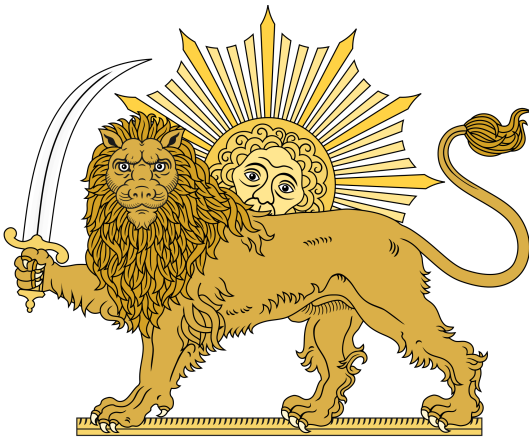


Class Introduction and Units 1/2

AP World History - Mr. Banks - Legacy ECHS



About the Advanced Placement Program[®] (AP[®])

The Advanced Placement Program[®] enables willing and academically prepared students to pursue college-level studies — with the opportunity to earn college credit, advanced placement, or both — while still in high school. AP Exams are given each year in May. Students who earn a qualifying score on an AP Exam are typically eligible, in college, to receive credit, placement into advanced courses, or both. Every aspect of AP course and exam development is the result of collaboration between AP teachers and college faculty. They work together to develop AP courses and exams, set scoring standards, and score the exams. College faculty review every AP teacher's course syllabus.

AP History Program

The AP Program offers three history courses: AP European History, AP United States History, and AP World History. All three history courses focus on helping students develop historical thinking skills while they learn the required course content. Course themes foster deep analysis by making connections and comparisons across different topics. Each AP History course corresponds to two semesters of a typical introductory college history course.

AP World History Course Overview

The AP World History course focuses on developing students' understanding of the world history from approximately 8000 BCE to the present. This college-level course has students investigate the content of world history for significant events, individuals, developments, and processes in six historical periods, and develop and use the same thinking skills and methods (analyzing primary and secondary sources, making historical comparisons, chronological reasoning, and argumentation) employed by historians when they study the past. The course also provides five themes (interaction between humans and the environment; development and interaction of cultures; state building, expansion, and conflict; creation, expansion, and interaction of economic systems; development and transformation of social structures) that students explore throughout the course in order to make connections among historical developments in different times and places encompassing the five major geographical regions of the globe: Africa, the Americas, Asia, Europe, and Oceania.

RECOMMENDED PREREQUISITES

There are no prerequisite courses, although students should be able to read a college-level textbook and write grammatically correct, complete sentences.

AP World History Course Content

The AP World History course is structured around themes and concepts in six different chronological periods from approximately 8000 BCE to the present:

- Technological and Environmental Transformations (to c. 600 BCE)
- Organization and Reorganization of Human Societies (c. 600 BCE to c. 600 CE)
- Regional and Transregional Interactions (c. 600 CE to c. 1450)
- Global Interactions (c. 1450 to c. 1750)
- Industrialization and Global Integration (c. 1750 to c. 1900)
- Accelerating Global Change and Realignment (c. 1900 to the Present)

Within each period, key concepts organize and prioritize historical developments. Themes allow students to make connections and identify patterns and trends over time.

Historical Thinking Skills

The historical thinking skills provide opportunities for students to learn to think like historians, most notably to analyze evidence about the past and to create persuasive historical arguments. Focusing on these practices enables teachers to create learning opportunities for students that emphasize the conceptual and interpretive nature of history. Skill categories and examples for each are listed below.

Analyzing Evidence: Content and Sourcing

- Explain the relevance of the author's point of view, author's purpose, audience, format or medium, and/or historical context as well as the interaction among these features, to demonstrate understanding of the significance of a primary source.
- Evaluate the usefulness, reliability, and/or limitations of a primary source in answering particular historical questions.

Interpretation

- Analyze a historian's argument, explain how the argument has been supported through the analysis of relevant historical evidence, and evaluate the argument's effectiveness.
- Analyze diverse historical interpretations.

Comparison

- Compare diverse perspectives represented in primary and secondary sources in order to draw conclusions about one or more historical events.
- Compare different historical individuals, events, developments, and /or processes, analyzing both similarities and differences in order to draw historically valid conclusions. Comparisons can be made across different time periods, across different geographical locations, and between different historical events or developments within the same time period and/or geographical location.

Contextualization

- Situate historical events, developments, or processes within the broader regional, national, or global context in which they occurred in order to draw conclusions about their relative significance.

Synthesis

- Make connections between a given historical issue and related developments in a different historical context, geographical area, period, or era, including the present.
- Make connections between different course themes and/or approaches to history (such as political, economic, social, cultural, or intellectual) for a given historical issue.

Causation

- Explain long and/or short-term causes and/or effects of an historical event, development, or process.
- Evaluate the relative significance of different causes and/or effects on historical events or processes, distinguishing between causation and correlation and showing an awareness of historical contingency.

Patterns of Continuity and Change Over Time

- Identify patterns of continuity and change over time, and explain the significance of such patterns.
- Explain how patterns of continuity and change over time relate to larger historical processes or themes.

Periodization

- Explain ways historical events and processes can be organized into discrete, different, and definable historical periods.
- Evaluate whether a particular event or date could or could not be a turning point between different, definable historical periods, when considered in terms of particular historical evidence.
- Analyze different and/or competing models of periodization.

Argumentation

- Articulate a defensible claim about the past in the form of a clear and compelling thesis that evaluates the relative importance of multiple factors and recognizes disparate, diverse, or contradictory evidence or perspectives.
- Develop and support a historical argument, including in a written essay, through a close analysis of relevant and diverse historical evidence, framing the argument and evidence around the application of a specific historical thinking skill (e.g., *comparison*, *causation*, *patterns of continuity and change over time*, or *periodization*).
- Evaluate evidence to explain its relevance to a claim or thesis, providing clear and consistent links between the evidence and the argument.
- Relate diverse historical evidence in a cohesive way to illustrate contradiction, corroboration, qualification, and other types of historical relationships in developing an argument.

AP World History Exam Structure

AP WORLD HISTORY EXAM: 3 HOURS 15 MINUTES

Assessment Overview

The AP Exam questions measure students' knowledge of world history and their ability to think historically. Questions are based on learning objectives, key and supporting concepts, course themes, and historical thinking skills. Exam questions represent various geographical regions, with no more than 20 percent of the multiple-choice questions focusing solely on Europe.

Format of Assessment

Section I Part A: Multiple Choice | 55 Questions | 55 Minutes | 40% of Exam Score

- Questions appear in sets of 2–5.
- Analyze historical texts, interpretations, and evidence.
- Primary and secondary sources, images, graphs, and maps are included.

Section I Part B: Short Answer | 4 Questions | 50 Minutes | 20% of Exam Score

- Questions provide opportunities for students to explain the historical examples that they know best.
- Some questions include texts, images, graphs, or maps.

Section II Part A: Document Based | 1 Question | 55 Minutes | 25% of Exam Score

- Analyze and synthesize historical data.
- Assess written, quantitative, or visual materials as historical evidence.

Section II Part B: Long Essay | 1 Question | 35 Minutes | 15% of Exam Score

- Select one question among two.
- Explain and analyze significant issues in world history.
- Develop an argument supported by an analysis of historical evidence.

AP WORLD HISTORY SAMPLE EXAM QUESTIONS

Sample Multiple-Choice Question

"In the pages that follow I aim to persuade you of several related propositions. First, that the twentieth century was unusual for the intensity of environmental change and the centrality of human effort in provoking it. Second, that this ecological peculiarity is the unintended consequence of social, political, economic and intellectual preferences and patterns. Third, that our patterns of thought, behavior, production, and consumption are adapted to our current circumstances: the current climate, the twentieth century's abundance of cheap energy and cheap fresh water, rapid population growth, and yet more rapid economic growth. Fourth, that these preferences and patterns are not easily adaptable should our circumstances change."

J.R. McNeill, historian, *Something New Under the Sun: An Environmental History of the Twentieth-Century World*, 2000.

McNeill's argument in the passage is most likely a response to which of the following developments of the twentieth century?

- A) The emergence of the Green Revolution
 - B) The end of the Cold War
 - C) The increasing consumption of natural resources in industrial states
 - D) The increasing government regulation of industrial pollution after the Second World War
- Correct Answer: C

Sample Free-Response Question: Document-Based Question

Using the documents and your knowledge of world history, compare industrialization in Japan and Russia between 1850 and 1914.

Students examine seven primary source documents, including a secret diplomatic letter, excerpts from two different magazine articles, image of Japanese silk factory, excerpts from two different memoirs, chart documenting Japanese silk workers' impressions of life in the factories.

Sample Free-Response Question: Long Essay Question Focused on Continuity and Change over Time Historical Thinking Skill

Using specific examples, analyze continuities and changes in the relationship between labor systems and social hierarchies in the period circa 600 C.E. to circa 1750 C.E.

Sample Short-Answer Question: Periodization

Answer parts A and B.

Many historians argue that the end of the Cold War (1989–1991) was a turning point in world history.

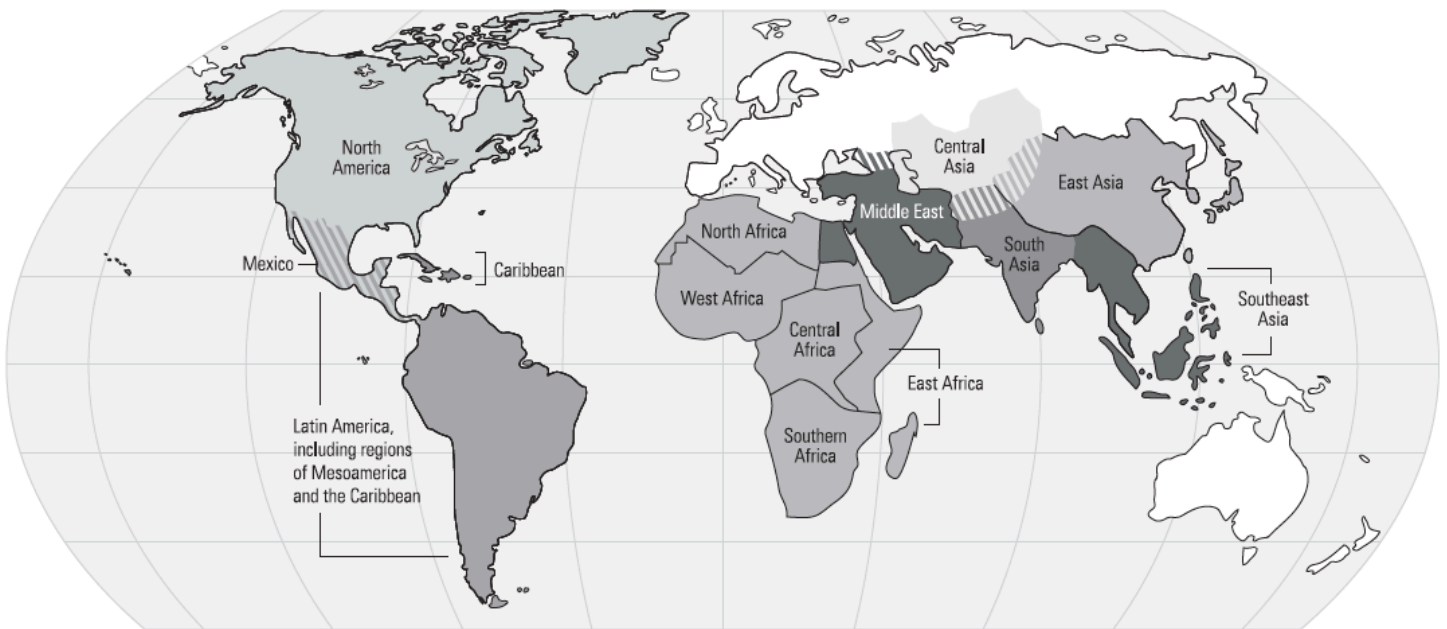
- A) Provide TWO pieces of evidence that support this argument and explain how each piece supports the argument.
- B) Provide ONE piece of evidence that undermines this argument and explain how it undermines the argument.

WHAP: Regions of the World

AP World History: World Regions—A Big Picture View



AP World History: World Regions—A Closer Look



Regional Overlaps



Historical Thinking and Other Unnatural Acts

Source: Wineburg, Sam. *Historical Thinking and Other Unnatural Acts*. Philadelphia: Temple University Press, 2001.
The following excerpts have been edited for classroom use.



Background: Sam Wineburg is a professor of Education at Stanford University. Much of his research has focused on understanding the various ways that students and historians interpret history.

Directions: Read and highlight the excerpts below and answer the questions on the last page. Be prepared to discuss it in class.

In this book, I try to show that historical thinking, in its deepest forms, is neither a natural process nor something that springs automatically from psychological development. In fact, it actually goes against the grain of how we ordinarily think... (p. 7)

The Weaving of Context

I put together a series of documents that combined the words of Abraham Lincoln with the voices of some of his contemporaries... and presented these documents to a group of college students... One group took Lincoln's words at face value. They saw these words as offering a direct window into Lincoln's mind, unobstructed by either the particular circumstances in which they were created or the passage of time from 1860 to today. Lincoln was a racist, pure and simple. Other, more careful, readers recognized that they needed a context for these words. But rather than fashioning a context from the raw materials provided by these documents, they borrowed a context from their present-day social world...

"Presentism"—the act of viewing the past through the lens of the present—is not some bad habit we have fallen into. Instead, it is our basic psychological condition, a way of thinking that requires little effort and comes quite naturally...

I broadened my study by asking several professional historians to read these same documents. Some of them knew a great deal about Lincoln and had written books about him, others knew only the basic information they learned in high school or college... From Document 1, Bob Alston (a historian who did not specialize on Lincoln or the Civil War) stared his lack of knowledge in the face... he asked, on average, 4.2 questions per document and emphasized what he did not know ("I don't have enough to go on" or "This makes no sense to me") a total of 14 times... He repeatedly went back to the documents to reread and to draw connections. Although he started the task confused and full of questions, he ended up with a sophisticated understanding of Lincoln's position.

What Alston did is often referred to as "placing" Lincoln into context, which brings to mind images of a jigsaw puzzle in which each piece fits into a pre-existing frame. Contexts are neither "found" nor "located," and words are not "put" into context. Context, from the Latin *contexere*, means to weave together, to engage in a process of connecting things in a pattern...

Alston's expertise lay not in his expansive knowledge of the topic, but in his ability to get a fix on what he does not know and to generate a road map to guide his new learning. It was his ability to stand back from first impressions, to question his quick leaps of mind, and to keep track of his questions that together pointed him in the direction of new learning. Such an approach requires skill, technique, and practice...

Alston shows a humility before the narrowness of our contemporary experience and an openness before the expanse of the history of humanity. It grants people in the past the benefit of the doubt by casting doubt on our ability to know them as easily as we know ourselves. This does not mean that we

cannot judge the past—we cannot help making judgments. But it does mean that we must not rush to judgment. Other readers used these documents to confirm their prior beliefs; they encountered the past and labeled it. Alston encountered the past and learned from it...

The narcissist sees the world—both the past and the present—in his own image. Mature historical thinking teaches us to do the opposite: to go beyond our own image, to go beyond our brief life, and to go beyond the fleeting moment in human history into which we have been born. (p. 18-24)

The Skilled Reading of History

What the historian sees in a document cannot merely be found on the page. What is most important to him is not what it *says*, but what it *does*... It is not the literal text, or even the inferred text, that the historian seeks, but the subtext, a text of hidden meanings. Historians try to reconstruct the author's purposes, intentions and goals. They analyze the author's use of language as a tool for persuasion. Historians also search for unintended clues that reveal information about the author's assumptions, beliefs, and world view...

Even among "less knowledgeable" historians (those reading documents relating to topics outside of their area of expertise), we see the same general approach in how they read documents. For historians, documents go beyond a neutral description of events... The literal text is only the shell of the information comprehended by historians. Texts come not to convey information, to tell stories, or even to set the record straight. Texts emerge as social interactions set down on paper that can be understood only by reconstructing the social context in which they occurred. The comprehension of text reaches beyond words and phrases to embrace intention, motive, purpose, and plan—the same set of concepts we use to decipher human actions...

When asked to rank the relative trustworthiness of eight documents about the battle of Lexington at the start of the American Revolution, historians ranked the high school American history textbook dead last, even less trustworthy than an excerpt from a historical fiction novel. And for good reason, since the textbook passage contradicts primary accounts and emphasizes the heroism of historical figures...

However, students in AP U.S. History ranked the textbook as the most trustworthy document. One student stated that the textbook was "just reporting the facts in a concise, journalistic way, just saying what happened." This was the typical student response, viewing the textbook as a neutral account.

Overall the students had little problem formulating the main idea of these documents, predicting what might come next, locating information in the text, and answering both factual and critical questions about the content of the text. When analyzing the textbook, however, few students recognized that labeling the encounter at Lexington (in which 8 colonists were killed) as an "atrocious" slants the account by implying associations with other atrocities, such as the Holocaust... In sum, students failed to see the textbook as a document skillfully crafted to achieve a social objective [to instill patriotism]. (p. 65-68)

Students face many potential "comprehension failures." Basic problems include failure to understand a word, failure to understand a sentence, and failure to understand how the whole text fits together. Specific problems in the comprehension of historical documents include failure to understand the author's intention, failure to grasp the passionate argument of the text, failure to recognize the connotations (implied additional meanings) of words, and failure to situate the document in its appropriate historical context...

As historical texts become richer and conceptually denser, readers may slow down not because they fail to comprehend, but because the very act of comprehension demands that they stop to *talk* with their texts... In plain English, they pretend to deliberate with others by talking to themselves. (p. 69-70)

The Nature of Historical Knowledge

When we compare how historians and students read these documents, we see dramatic differences in practically every way. By itself, this news should shock no one; after all, historians know much more history... But what does it mean to "know more history"? What goes on when a historian who specializes

in medieval Islamic texts sits down to read about the American Revolution? Several AP students scored better than the historians on tests containing factual recall questions. But knowing history is more complicated than answering such questions. The fact that students so rarely saw subtexts in what they read, that their understanding of point of view was limited to which “side” a document supported, that they rarely compared one account with another and instead searched for the “right” answer and became flustered by contradictions—all hint at a need for something more than knowing names and dates.

The differences in each group’s approach can be traced, I think, to sweeping beliefs about historical inquiry... For students, reading history was simply a process of gathering information, not a process of inquiring about author’s intentions... Before students can see subtexts, they must first believe they exist. In the absence of such beliefs, students simply overlooked or did not know how to seek out features designed to shape their perceptions or make them view events in a particular way. Students may have “processed texts,” but they failed to engage with them...

Whereas the historians relied on “sourcing” (the practice of reading the source of the document before reading the actual text) nearly 98% of the time, students used it only 31% of the time. For most students, the text’s attribution (source information) carried no special weight. To historians, sources were viewed as people, not objects, representing the belief that texts are defined by their authors. When texts are viewed as human creations, what is said becomes inseparable from who says it...

The metaphor of the courtroom may help us understand these differences. Historians worked through these documents as if they were lawyers: they did not merely listen to testimony but actively drew it out by putting the documents side by side, locating discrepancies, questioning sources, and investigating their conscious and unconscious motives. Students, on the other hand, were like jurors: patiently listening to testimony and questioning themselves about what they heard, but unable to question witnesses directly or subject them to cross-examination. For students, authority was in the text; for historians, authority was in the questions they formulated about the text.

What accounts for the fact that a group of bright high school seniors displayed such an elementary sense of how to read a historical text? How could they know so much history yet have so little sense of how to read it? At the very least, we can point to the types of texts students read in their history classes. Textbooks dominate history classrooms, and as Peter Schrag has noted, they are often written “as if their authors did not exist at all, as if they were simply the instruments of a heavenly intelligence transcribing official truths.” The indications of judgment, emphasis, and uncertainty, is frequently used in historical writing but appeared rarely in conventional textbooks. Textbooks avoid hedges like “may” or “might,” “appears” or “perhaps,” providing little indication that interpretation had anything to do with the words on the page. Such writing may contribute to students’ inability to move beyond the literal meaning.

College students can easily decipher the basic meaning of texts, however they paraphrase rather than analyze, and summarize rather than criticize texts... Their representations of text are closely tied to content: they read for information. Our students may believe that if they understand all the words and can paraphrase the content then they have successfully read the text. What many students fail to understand is that reading is not merely a way to learn new information, but a way to engage in new kinds of thinking. (p. 75-78)

We Are All Historians

In the early 1930s, historian Carl Becker wrote a paper entitled “Everyman His Own Historian,” in which he claimed that, like it or not, we are all historians. What he meant was that we are all called on to engage in historical thinking—called on to see human motive in the texts we read; called on to mine truth from the quicksand of innuendo, half-truth, and falsehood that seeks to engulf us each day; called on to brave the fact that certainty, at least in understanding the social world, remains elusive and beyond our grasp. (p. 82-83)

Analyzing Primary Documents

HIPP Analysis

Primary documents enable historians to get as close as possible to what actually happened during an historical event or time period. A primary source reflects the individual viewpoint of a participant or observer. Primary documents preserve the memory of past events. Examples include government records, letters, speeches, diaries, merchants' account books, literature, pictures, etc. However, no single primary source gives historians a complete or totally unbiased picture. Each has its perspective, value, and limitations. It is imperative to critically analyze primary documents in order to gain a useful and coherent picture of the past.

When analyzing documents you must remember to be HIPP!

HISTORICAL CONTEXT

Who created the source? What do you know about the author? Where and when was the source produced? What do you know about the time period in which the document was produced? How might this information affect the meaning of the source? Why is the source important? To what broad historical theme(s) does the source relate?

INTENDED AUDIENCE

For whom was the source created and how might this affect the reliability of the source?

PURPOSE

Why was this source produced at the time it was produced? How might this information affect the meaning of the source?

POINT OF VIEW

What is the author's point of view? What point is the source trying to convey? Analyze the author's gender, social background, economic status, political persuasion, ethnicity, nationality, religion, and race. How does the author's point of view affect his reliability?

The OPTIC Method of Visual Analysis

O = Overview: What is happening in the picture? Summarize the “action” of the visual **without analyzing its meaning yet.**

P = Parts of the picture: Break the picture down into sections. Describe the placement of objects on the picture. Name everything that you see.

T = Title: What does the title tell you about the picture? How much does it add to what you understand or do not understand about the picture? If there is no title, make one up. Explain your answers.

I = Interrelationships: Analyze the relationships in the picture. How do objects or people or relate to each other in the picture? What clues to the message or argument are these relationships giving you? What seems to be the most important “relationship” in the picture?

C = Conclusion: Draw a conclusion to the meaning or message of the picture based on what you have viewed and discussed as a group. Essentially, **what is the argument** the author is trying to convey?

Period 1 & 2 - Unit Overview

Period 1 - Technological and Environmental Transformations to c. 600 B.C.E.

Period 2 - Organization and Reorganization of Human Societies c. 600 BCE to c. 600 CE

<u>Key Terms</u>			<u>Key Concepts</u>	
<u>Unit 1</u>	<u>Unit 2</u>		1.1: Big Geography and the Peopling of the Earth	2.1: The Development and Codification of Religion and Cultural Traditions
Paleolithic Period	Persian Empire	Christianity	- Paleolithic migrations lead to the spread of technology and culture	- Further developments of existing religions
"Out of Africa" Theory	Zoroastrianism	Aqueduct		- New belief systems emerge
Foraging	Cyrus	Constantine	1.2: The Neolithic Revolution and Early Agricultural Societies	2.2: The Development of States and Empires
Neolithic Revolution	Darius I	Qin Dynasty	- Neolithic Revolution leads to new and more complex economic and social systems	- The number and size of key states and empires grew dramatically
Irrigation	Satrap	Shi Huangdi	- Agriculture and pastoralism begins to transform human society	- New techniques of imperial administration
Patriarchy	Ancient Greece	Xiongnu		- decline, collapse, and transformation of empires
Animism	Polis	Han Dynasty	1.3: The Development and Interactions of Early Agricultural, Pastoral, and Urban Societies	2.3: Emergence of Transregional Networks of Communication and Exchange
Polytheism	Hoplite	Silk Road	- Location of early foundational civilizations	- Land and water routes of trade and communication
Mesopotamia	Barbarians	Chang'an	- State development and expansion	- Exchange of people, technology, disease, beliefs, crops, etc. along these routes
City-State	Democracy	Similarities: Rome/Han	- Cultural development in the early civilizations	
Hammurabi's Code	Herodotus	Vedas/Vedic Age		
Cuneiform	Athens	Caste System		
Ancient Egypt	Sparta	Karma		
Hieroglyphics	Pericles	Buddha/Buddhism		
Indus River Valley Civ.	Persian/Greek Wars	Four Noble Truths		
Harappa/Mohenjo-Daro	Xerxes	Hinduism		
Israel	Socrates	Mauryan Empire		
Monotheism	Peloponnesian War	Ashoka		
Diaspora (Jewish)	Role of women in Greece	Bhagavad-Gita		
Phoenicians	Phillip II	Gupta Empire		
Shang Dynasty	Alexander the Great	Olmec		
Zhou Dynasty	Hellenistic Age	Chavin		
Ancestor Veneration	Roman Republic	Teotihuacan		
Mandate of Heaven	Senate	Maya City-States		
Confucianism	Fall of Roman Republic	Mita		
Daoism	Augustus	Moche		
Legalism	Pax Romana			
Nubia	Romanization			
Similarities: River Valley Civ	Roman roads			
			<u>River Valley Civilizations (Unit 1)</u>	<u>Classical Empires (Unit 2)</u>
			- Cities formed around rivers (which flooded)	- The number and size of empires grew dramatically
			- Government systems developed (monarchy)	- Patriarchal family structures continued
			- Farming techniques were developed	- More specialization of labor (farming still important)
			- Social classes developed (rich/poor)	- Governments grew more complex
			- Moral or law codes were created	o Satraps (Persia) and governors
			o Hammurabi's Code, Legalism	- Trade routes grew and became more widely used
			- Polytheistic religious beliefs	o Silk Road, Indian Ocean Trade
			- Writing systems developed	- Older religions were codified
			o Cuneiform, Hieroglyphs	Judaism and Hinduism
			- Rulers created monumental architecture	- New religious traditions began and spread
			o Ziggurats, Pyramids	o Christianity, Buddhism
			- Trade between empires began (slowly)	- Empires created political, cultural, & administrative difficulties that they could not manage, which led to their decline, collapse, & transformation into successor empires or states
			o Mesopotamia and Indus Valley	
			- All eventually fell or were conquered	

PERIOD 1: TECHNOLOGICAL AND ENVIRONMENTAL TRANSFORMATIONS

to c. 600 B.C.E.

Key Concept 1.1. Big Geography and the Peopling of the Earth

The term *Big Geography* draws attention to the global nature of world history. Throughout the Paleolithic period, humans migrated from Africa to Eurasia, Australia, and the Americas. Early humans were mobile and creative in adapting to different geographical settings from savanna to desert to tundra. Humans also developed varied and sophisticated technologies.

LEARNING OBJECTIVES FOR 1.1.I

ENV-1 Explain how early humans used tools and technologies to establish communities.

ENV-4 Explain how environmental factors influenced human migrations and settlements.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

I. Archeological evidence indicates that during the Paleolithic era, hunting-foraging bands of humans gradually migrated from their origin in East Africa to Eurasia, Australia, and the Americas, adapting their technology and cultures to new climate regions.

A. Humans developed increasingly diverse and sophisticated tools — including multiple uses of fire — as they adapted to new environments.

B. People lived in small groups that structured social, economic, and political activity. These bands exchanged people, ideas, and goods.

Key Concept 1.2. The Neolithic Revolution and Early Agricultural Societies

In response to warming climates at the end of the last Ice Age, about 10,000 years ago, some groups adapted to the environment in new ways, while others remained hunter-foragers. Settled agriculture appeared in several different parts of the world. The switch to agriculture created a more reliable, but not necessarily more diversified, food supply. Farmers also affected the environment through intensive cultivation of selected plants to the exclusion of others, the construction of irrigation systems, and the use of domesticated animals for food and labor. Populations increased; village life developed, followed by urban life with all its complexity. Patriarchy and forced-labor systems developed, giving elite men concentrated power over most of the other people in their societies. Pastoralism emerged in parts of Africa and Eurasia. Like agriculturalists, pastoralists tended to be more socially stratified than hunter-foragers. Pastoralists' mobility facilitated technology transfers through their interaction with settled populations.

<p>LEARNING OBJECTIVES FOR 1.2.I</p> <p>ENV-1 Explain how early humans used tools and technologies to establish communities.</p> <p>ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.</p> <p>ENV-4 Explain how environmental factors influenced human migrations and settlements.</p> <p>ENV-5 Explain how human migrations affected the environment.</p> <p>ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.</p> <p>SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.</p> <p>ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.</p> <p>ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.</p>	<p>I. Beginning about 10,000 years ago, the Neolithic Revolution led to the development of more complex economic and social systems.</p> <p>A. Possibly as a response to climatic change, permanent agricultural villages emerged first in the lands of the eastern Mediterranean. Agriculture emerged independently in Mesopotamia, the Nile River Valley, Sub-Saharan Africa, the Indus River Valley, the Yellow River (or Huang He) Valley, Papua New Guinea, Mesoamerica, and the Andes.</p> <p>B. People in each region domesticated locally available plants and animals.</p> <p>C. Pastoralism developed in Afro-Eurasian grasslands, negatively affecting the environment when lands were overgrazed.</p> <p>D. Agricultural communities had to work cooperatively to clear land and create the water control systems needed for crop production, drastically affecting environmental diversity.</p>
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LEARNING OBJECTIVES FOR 1.2.II

ENV-1 Explain how early humans used tools and technologies to establish communities.

ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.

ENV-5 Explain how human migrations affected the environment.

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-8 Assess how and why external conflicts and alliances have influenced the process of state building, expansion, and dissolution.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.

SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.

II. Agriculture and pastoralism began to transform human societies.

A. Pastoralism and agriculture led to more reliable and abundant food supplies, which increased the population and led to specialization of labor, including new classes of artisans and warriors, and the development of elites.

B. Technological innovations led to improvements in agricultural production, trade, and transportation.

ILLUSTRATIVE EXAMPLES, TECHNOLOGICAL INNOVATIONS:

- ♦ Pottery
- ♦ Plows
- ♦ Woven textiles
- ♦ Wheels and wheeled vehicles
- ♦ Metallurgy

C. Patriarchal forms of social organization developed in both pastoralist and agrarian societies.

Key Concept 1.3. The Development and Interactions of Early Agricultural, Pastoral, and Urban Societies

From about 5,000 years ago, urban societies developed, laying the foundations for the first civilizations. The term *civilization* is normally used to designate large societies with cities and powerful states. While there were many differences between civilizations, they also shared important features. They all produced agricultural surpluses that permitted significant specialization of labor. All civilizations contained cities and generated complex institutions, including political bureaucracies, armies, and religious hierarchies. They also featured clearly stratified social hierarchies and organized long-distance trading relationships. Economic exchanges intensified within and between civilizations, as well as with nomadic pastoralists.

As populations grew, competition for surplus resources, especially food, led to greater social stratification, specialization of labor, increased trade, more complex systems of government and religion, and the development of record keeping. As civilizations expanded, people had to balance their need for more resources with environmental constraints such as the danger of undermining soil fertility. Finally, the accumulation of wealth in settled communities spurred warfare between communities and/or with pastoralists; this violence drove the development of new technologies of war and urban defense.

LEARNING OBJECTIVES FOR 1.3.I

ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.

ENV-4 Explain how environmental factors influenced human migrations and settlements.

- I. Core and foundational civilizations developed in a variety of geographical and environmental settings where agriculture flourished, including Mesopotamia in the Tigris and Euphrates River Valleys, Egypt in the Nile River Valley, Mohenjo-daro and Harappa in the Indus River Valley, Shang in the Yellow River (or Huang He) Valley, Olmec in Mesoamerica, and Chavín in Andean South America.**

LEARNING OBJECTIVES FOR 1.3.II

ENV-1 Explain how early humans used tools and technologies to establish communities.

ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.

- II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley.**

- A.** States were powerful new systems of rule that mobilized surplus labor and resources over large areas. Rulers of early states often claimed divine connections to power. Rulers also often enjoyed military support.

LEARNING OBJECTIVES FOR 1.3.II
(CONTINUED)

ENV-4 Explain how environmental factors influenced human migrations and settlements.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-3 Analyze how state formation and expansion were influenced by various forms of economic organization, such as agrarian, pastoral, mercantile, and industrial production.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley.
(CONTINUED)

- B. As states grew and competed for land and resources, the more favorably situated — including the Hittites, who had access to iron — had greater access to resources, produced more surplus food, and experienced growing populations, enabling them to undertake territorial expansion and conquer surrounding states.

- C. Pastoralists were often the developers and disseminators of new weapons and modes of transportation that transformed warfare in agrarian civilizations.

ILLUSTRATIVE EXAMPLES, NEW WEAPONS:

- ♦ Composite bows
- ♦ Iron weapons

ILLUSTRATIVE EXAMPLES, NEW MODES OF TRANSPORTATION:

- ♦ Chariots
- ♦ Horseback riding

<p>LEARNING OBJECTIVES FOR 1.3.II (CONTINUED)</p> <p>ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.</p> <p>SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.</p>	<p>II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley. (CONTINUED)</p>
<p>LEARNING OBJECTIVES FOR 1.3.III</p> <p>ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.</p> <p>CUL-1 Compare the origins, principal beliefs, and practices of the major world religions and belief systems.</p> <p>CUL-2 Explain how religious belief systems developed and spread as a result of expanding communication and exchange networks.</p> <p>CUL-3 Explain how major philosophies and ideologies developed and spread as a result of expanding communication and exchange networks.</p> <p>CUL-4 Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions.</p> <p>CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.</p> <p>CUL-8 Explain how economic, religious, and political elites defined and sponsored art and architecture.</p> <p>CUL-9 Explain the relationship between expanding exchange networks and the emergence of various forms of transregional culture, including music, literature, and visual art.</p>	<p>III. Culture played a significant role in unifying states through laws, language, literature, religion, myths, and monumental art.</p> <p>A. Early civilizations developed monumental architecture and urban planning.</p> <p>ILLUSTRATIVE EXAMPLES, MONUMENTAL ARCHITECTURE AND URBAN PLANNING:</p> <ul style="list-style-type: none"> ♦ Ziggurats ♦ Pyramids ♦ Temples ♦ Defensive walls ♦ Streets and roads ♦ Sewage and water systems <p>B. Systems of record keeping arose independently in all early civilizations and subsequently spread.</p> <p>ILLUSTRATIVE EXAMPLES, SYSTEMS OF RECORD KEEPING:</p> <ul style="list-style-type: none"> ♦ Cuneiform ♦ Hieroglyphs ♦ Pictographs ♦ Alphabets ♦ Quipu <p>C. States developed legal codes that reflected existing hierarchies and facilitated the rule of governments over people.</p> <p>ILLUSTRATIVE EXAMPLES, LEGAL CODES:</p> <ul style="list-style-type: none"> ♦ Code of Hammurabi (Babylonia) ♦ Code of Ur-Nammu (Sumer) <p>D. New religious beliefs that developed in this period — including the Vedic religion, Hebrew monotheism, and Zoroastrianism — continued to have strong influences in later periods.</p>

LEARNING OBJECTIVES FOR 1.3.III
(CONTINUED)

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-5 Assess the degree to which the functions of cities within states or empires have changed over time.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

ECON-2 Analyze the economic role of cities as centers of production and commerce.

ECON-8 Analyze the relationship between belief systems and economic systems.

ECON-11 Explain how the development of financial instruments and techniques facilitated economic exchanges.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.

SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.

SOC-3 Assess the impact that different ideologies, philosophies, and religions had on social hierarchies.

SOC-4 Analyze ways in which legal systems have sustained or challenged class, gender, and racial ideologies.

III. Culture played a significant role in unifying states through laws, language, literature, religion, myths, and monumental art.
(CONTINUED)

E. Trade expanded throughout this period from local to regional to interregional with civilizations exchanging goods, cultural ideas, and technology.

ILLUSTRATIVE EXAMPLES, DEVELOPMENT OF INTERREGIONAL TRADE:

- ♦ Trade between Mesopotamia and Egypt
- ♦ Trade between Egypt and Nubia
- ♦ Trade between Mesopotamia and the Indus Valley

F. Social hierarchies, including patriarchy, intensified as states expanded and cities multiplied.

Excerpted from “Back of History (Man in the Beginning) by William Howells

This brings us . . . to the meaning of the so-called Neolithic revolution. If you generalize, and take the typical effects on culture of hunting life on the one hand and of farming life on the other, you can see that something stupendous took place . . . it was a breaking of one of nature’s bonds, the freeing of man from the limits of the natural supply of food.

...simple hunter-gatherers... have a few crude ideas about conservation and some...exerted themselves in pious rites¹ to make the game more plentiful. But that is wishful thinking; nature is in control, not they. Nature goads them about from spot to spot like howling monkeys, and there is nothing they can do about it. They cannot stockpile their food: when they have eaten, it is high time to start thinking about the next meal. Around any camp there are only so many wild animals and so many edible plants, because of the balance of nature. When these have been hunted or picked beyond a given point, the supply becomes too short and cannot recover, perhaps, for that season. What do the people in the camp do? They pick up and move on, to a place where the game is untouched. So this band must have enough territory to keep rebuilding the supply, it must preserve the supply against poachers, and it must move, move, move.

What about the numbers of people? Since they are actually part of the balance of nature themselves, they will be limited to a number which their territory can support in its worst (not its best) years. So the whole human population must be relatively sparse and spread out.

And the size of the band? Actually the simplest family can carry on this kind of a life, the man to hunt and the woman to collect vegetables, insects, water and firewood and to tend to odd jobs. But this leaves them with no help if they have need of it, while larger groups may not only protect themselves better but hunt more effectively, whether by co-operating in a rabbit drive or by multiplying the chances of finding and killing a large animal on which all can feed. However, the size of the band soon reaches a point at which it presses too hard on the food supply. There will simply not be enough food

within their radius of action around the camp, or the band itself will not be able to move fast enough and far enough to tap the resources it needs. Only once in a while can bands come together in tribal meetings, and then perhaps when a natural crop—a cactus pear or a kind of grub — comes into season, and for a while creates plenty for everybody. The rest of the time the bands must keep their distance, and the number of each will be something like fifty souls, more or less.

These laws of nature have teeth in them: many such peoples accept the necessity of killing some of their infants at birth because the mother already has all the young children she can cope with on the march; and most of them ruthlessly abandon the sick or the helplessly old to freeze or starve. If, rarely, they put forth efforts on the aged one’s behalf, these efforts are visibly strenuous. Such action is not subhuman callousness. Even though they may appear to take it calmly, the people have no choice at all in what they do, or even the face they put upon it.

We see, in fact, human beings like ourselves trapped, without knowing it, in a life which prevents them from having higher material inventions and social combinations. Small nomadic bands can hardly become civilized if they cannot even set up substantial households. They must find some escape from nomadism first, and from isolation and the limits of small numbers. They must find some escape from the tread-mill of food-getting, which has them almost always either hunting or getting ready to hunt, and so keeps them from having any specialization of their energies, and makes the only division of labor that between the animal-hunting man and the plant-hunting woman. This escape was found with domestication, when the ordinary balance of nature was broken and food was made to grow not by nature but by man. Camps changed to villages, and dozens of people to hundreds.

¹ I.e. religious rituals designed to increase the amount of animals to hunt.

Excerpted from “The Worst Mistake in the History of the Human Race” by Jared Diamond

... recent discoveries suggest that the adoption of agriculture, supposedly our most decisive step toward a better life, was in many ways a catastrophe from which we have never recovered. With agriculture came the gross social and sexual inequality, the disease and despotism that curse our existence.

... While the case for the progressivist² view seems overwhelming, it's hard to prove. How do you show that the lives of people 10,000 years ago got better when they abandoned hunting and gathering for farming? Until recently, archaeologists had to resort to indirect tests, whose results (surprisingly) failed to support the progressivist view. Here's one example of an indirect test: Are twentieth-century hunter-gatherers really worse off than farmers?

Scattered throughout the world, several dozen groups of so called primitive people, like the Kalahari Bushmen, continue to support themselves that way. It turns out that these people have plenty of leisure time, sleep a good deal, and work less hard than their farming neighbors. For instance, the average time devoted each week to obtaining food is only 12 to 19 hours for one group of Bushmen, 14 hours or less for the Hadza nomads of Tanzania. One Bushman, when asked why he hadn't emulated neighboring tribes by adopting agriculture, replied, “Why should we, when there are so many mongongo nuts in the world?”

While farmers concentrate on high-carbohydrate crops like rice and potatoes, the mix of wild plants and animals in the diets of surviving

² Progressivist: Someone who believes that human history is a history of constant progress and improvement of the human condition, usually due to technological advances.

hunter-gatherers provides more protein and a better balance of other nutrients. In one study, the Bushmen's average daily food intake (during a month when food was plentiful) was 2,140 calories and 93 grams of protein, considerably greater than the recommended daily allowance for people of their size. It's almost inconceivable that Bushmen, who eat 75 or so wild plants, could die of starvation the way hundreds of thousands of Irish farmers and their families did during the potato famine of the 1840s.

(As for prehistoric gatherer-hunter peoples versus agriculturalists) usually the only human remains available for study are skeletons, but they permit a surprising number of deductions. To begin with, a skeleton reveals its owner's sex, weight, and approximate age. In the few cases where there are many skeletons, one can construct mortality tables like the ones life insurance companies use to calculate expected life span and risk of death at any given age. Paleopathologists can also calculate growth rates by measuring bones of people of different ages, examining teeth for enamel defects (signs of childhood malnutrition), and recognizing scars left on bones by anemia, tuberculosis, leprosy, and other diseases.

At Dickson Mounds, located near the confluence of the Spoon and Illinois Rivers, archaeologists have excavated some 800 skeletons that paint a picture of the health changes that occurred when a hunter-gatherer culture gave way to intensive maize (corn) farming around A.D. 1150... Compared to the hunter-gatherers who preceded them, the farmers had a nearly 50 percent increase in malnutrition, a fourfold increase in iron- deficiency anemia, a threefold rise... in infectious disease in general, and an increase in degenerative conditions of the spine, probably reflecting a lot of hard physical labor.

There are at least three sets of reasons to explain the findings that agriculture was bad for health. First, hunter-gatherers enjoyed a varied diet, while early farmers obtained most of their food from one or a few starchy crops. The farmers gained cheap calories at the cost of poor nutrition... Second, because of dependence on a limited number of

crops, farmers ran the risk of starvation if one crop failed. Finally, the mere fact that agriculture encouraged people to clump together in crowded societies, many of which then carried on trade with other crowded societies, led to the spread of parasites and infectious disease...Epidemics couldn't take hold when populations were scattered in small bands that constantly shifted camp (as in the gatherer-hunter lifestyle).

Besides malnutrition, starvation, and epidemic diseases, farming helped bring another curse upon humanity: deep class divisions. Hunter-gatherers have little or no stored food, and no concentrated food sources, like an orchard or a herd of cows: they live off the wild plants and animals they obtain each day. Therefore, there can be no kings, no class of social parasites who grow fat on food seized from others. Only in farming populations could a healthy, non-producing elite set itself above the disease-ridden masses. Skeletons from Greek tombs at Mycenae c.³ 1500 BCE. suggest that royals enjoyed a better diet than commoners, since the royal skeletons were two or three inches taller and had better teeth (on the average, one instead of six cavities or missing teeth). Among Chilean mummies from c. CE. 1000, the elite were distinguished not only by ornaments and gold hair clips but also by a fourfold lower rate of bone lesions caused by disease.

Farming may have encouraged inequality between the sexes, as well. Freed from the need to transport their babies during a nomadic existence, and under pressure to produce more hands to till the fields, farming women tended to have more frequent pregnancies than their hunter-gatherer counterparts— with consequent drains on their health...

...As for the claim that agriculture encouraged the flowering of art by providing us with leisure time, modern hunter-gatherers have at least as much free time as do farmers. The whole emphasis on leisure time

as a critical factor seems to me misguided. Gorillas have had ample free time to build their own Parthenon, had they wanted to. While post-agricultural technological advances did make new art forms possible and preservation of art easier, great paintings and sculptures were already being produced by hunter-gatherers 15,000 years ago...

Thus with the advent of agriculture an elite became better off, but most people became worse off. Instead of swallowing the progressivist party line that we chose agriculture because it was good for us, we must ask how we got trapped by it despite its pitfalls.

³ c. means "circa" or "approximately". Used to indicate when a precise date is unavailable.

1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.
2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.
3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.
4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.
5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.
6. If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
7. If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.
8. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay

thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9. If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony—both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.
10. If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.
11. If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.
12. If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.
14. If any one steal the minor son of another, he shall be put to death.
15. If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.
16. If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out

- at the public proclamation of the major domus, the master of the house shall be put to death.
17. If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.
 18. If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.
 19. If he hold the slaves in his house, and they are caught there, he shall be put to death.
 20. If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.
 21. If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.
 22. If any one is committing a robbery and is caught, then he shall be put to death.
 23. If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and . . . on whose ground and territory and in whose domain it was compensate him for the goods stolen.
 24. If persons are stolen, then shall the community and . . . pay one mina of silver to their relatives.
 25. If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.
 26. If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.
 27. If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his

- place, his field and garden shall be returned to him, he shall take it over again.
28. If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.
 29. If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.
 30. If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.
 31. If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.
 32. If a chieftain or a man is captured on the “Way of the King” (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.
 33. If a ... or a ... enter himself as withdrawn from the “Way of the King,” and send a mercenary as substitute, but withdraw him, then the ... or ... shall be put to death.
 34. If a ... or a ... harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the ... or ... shall be put to death.
 35. If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36. The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.
37. If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.
38. A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.
39. He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.
40. He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.
41. If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.
42. If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbor raised, to the owner of the field.
43. If he do not till the field, but let it lie fallow, he shall give grain like his neighbor's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.
44. If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45. If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.
46. If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.
47. If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.
48. If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water and pays no rent for this year.
49. If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.
50. If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.
51. If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.
52. If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.
53. If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the

- fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.
54. If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.
 55. If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbor, then he shall pay his neighbor corn for his loss.
 56. If a man let in the water, and the water overflow the plantation of his neighbor, he shall pay ten gur of corn for every ten gan of land.
 57. If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.
 58. If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.
 59. If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.
 60. If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.
 61. If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.
 62. If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that

he let it lie fallow, according to the product of neighboring fields, put the field in arable condition and return it to its owner.

63. If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.
64. If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.
65. If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighboring gardens. [Here a portion of the text is missing, apparently comprising thirty-four paragraphs.]
100. . . . interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.
101. If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.
102. If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.
103. If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.
104. If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.
105. If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106. If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.
107. If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.
108. If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.
109. If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.
110. If a “sister of a god” open a tavern, or enter a tavern to drink, then shall this woman be burned to death.
111. If an inn-keeper furnish sixty ka of usakani-drink to . . . she shall receive fifty ka of corn at the harvest.
112. If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.
113. If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114. If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.
115. If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.
116. If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.
117. If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.
118. If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.
119. If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.
120. If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.
121. If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122. If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.
123. If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.
124. If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.
125. If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.
126. If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)
127. If any one “point the finger” (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)
128. If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.
129. If a man’s wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.
130. If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father’s house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131. If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.
132. If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.
133. If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.
134. If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.
135. If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.
136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.
137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.
138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139. If there was no purchase price he shall give her one mina of gold as a gift of release.
140. If he be a freed man he shall give her one-third of a mina of gold.
141. If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.
142. If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.
143. If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.
144. If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.
145. If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.
146. If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.
147. If she have not borne him children, then her mistress may sell her for money.

148. If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.
149. If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.
150. If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.
151. If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.
152. If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.
153. If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.
154. If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).
155. If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).
156. If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157. If any one be guilty of incest with his mother after his father, both shall be burned.
158. If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.
159. If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.
160. If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.
161. If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.
162. If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.
163. If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.
164. If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.
165. If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first

- give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.
166. If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the “purchase price” for the minor brother who had taken no wife as yet, and secure a wife for him.
 167. If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.
 168. If a man wish to put his son out of his house, and declare before the judge: “I want to put my son out,” then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.
 169. If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.
 170. If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: “My sons,” and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.
 171. If, however, the father while still living did not say to the sons of the maid-servant: “My sons,” and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry

(from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172. If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.
173. If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.
174. If she bear no sons to her second husband, the sons of her first husband shall have the dowry.
175. If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.
176. If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177. If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.
178. If a “devoted woman” or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.
179. If a “sister of a god,” or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.
180. If a father give a present to his daughter—either marriageable or a prostitute unmarried)—and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181. If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.
182. If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.
183. If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.
184. If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.
185. If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.
186. If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.
187. The son of a paramour in the palace service, or of a prostitute, can not be demanded back.
188. If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.
189. If he has not taught him his craft, this adopted son may return to his father's house.
190. If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.
191. If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive

father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192. If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.
193. If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.
194. If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.
195. If a son strike his father, his hands shall be hewn off.
196. If a man put out the eye of another man, his eye shall be put out. [An eye for an eye]
197. If he break another man's bone, his bone shall be broken.
198. If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.
199. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.
200. If a man knock out the teeth of his equal, his teeth shall be knocked out. [A tooth for a tooth]
201. If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.
202. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.
203. If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.
204. If a freed man strike the body of another freed man, he shall pay ten shekels in money.
205. If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206. If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.
207. If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.
208. If he was a freed man, he shall pay one-third of a mina.
209. If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.
210. If the woman die, his daughter shall be put to death.
211. If a woman of the free class lose her child by a blow, he shall pay five shekels in money.
212. If this woman die, he shall pay half a mina.
213. If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.
214. If this maid-servant die, he shall pay one-third of a mina.
215. If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.
216. If the patient be a freed man, he receives five shekels.
217. If he be the slave of some one, his owner shall give the physician two shekels.
218. If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.
219. If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.
220. If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.
221. If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.
222. If he were a freed man he shall pay three shekels.

223. If he were a slave his owner shall pay the physician two shekels.
224. If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.
225. If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.
226. If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.
227. If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.
228. If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.
229. If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.
230. If it kill the son of the owner the son of that builder shall be put to death.
231. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.
232. If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.
233. If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.
234. If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.
235. If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and

suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236. If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.
237. If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.
238. If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.
239. If a man hire a sailor, he shall pay him six gur of corn per year.
240. If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.
241. If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.
242. If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.
243. As rent of herd cattle he shall pay three gur of corn to the owner.
244. If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.
245. If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.
246. If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.
247. If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248. If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.
249. If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.
250. If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).
251. If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.
252. If he kill a man's slave, he shall pay one-third of a mina.
253. If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.
254. If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.
255. If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.
256. If his community will not pay for him, then he shall be placed in that field with the cattle (at work).
257. If any one hire a field laborer, he shall pay him eight gur of corn per year.
258. If any one hire an ox-driver, he shall pay him six gur of corn per year.
259. If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.
260. If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.
261. If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262. If any one, a cow or a sheep . . .
263. If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.
264. If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.
265. If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.
266. If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.
267. If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.
268. If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.
269. If he hire an ass for threshing, the hire is twenty ka of corn.
270. If he hire a young animal for threshing, the hire is ten ka of corn.
271. If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.
272. If any one hire a cart alone, he shall pay forty ka of corn per day.
273. If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274. If any one hire a skilled artizan, he shall pay as wages of the . . . five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of . . . gerahs, . . . of a ropemaker four gerahs, of . . . gerahs, of a mason . . . gerahs per day.
275. If any one hire a ferryboat, he shall pay three gerahs in money per day.
276. If he hire a freight-boat, he shall pay two and one-half gerahs per day.
277. If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.
278. If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.
279. If any one buy a male or female slave, and a third party claim it, the seller is liable for the claim.
280. If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.
281. If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.
282. If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.



THE TEN COMMANDMENTS

- 1 Thou shalt have no other gods before me.
- 2 Thou shalt not make unto thee any graven image.
- 3 Thou shalt not take the name of the Lord thy God in vain.
- 4 Remember the sabbath day, to keep it holy.
- 5 Honour thy father and thy mother.
- 6 Thou shalt not kill.
- 7 Thou shalt not commit adultery.
- 8 Thou shalt not steal.
- 9 Thou shalt not bear false witness.
- 10 Thou shalt not covet.

*Considering the Evidence:
Life and Afterlife in Mesopotamia and Egypt*

The advent of writing was not only a central feature of the First Civilizations but also a great boon to later historians. Access to early written records from these civilizations allows us some insight, in their own words, as to how these ancient peoples thought about their societies and their place in the larger scheme of things. Such documents, of course, tell only a small part of the story, for they most often reflect the thinking of the literate few—usually male, upper-class, powerful, and well-to-do—rather than the outlook of the vast majority who lacked such privileged positions. Nonetheless, historians have been grateful for even this limited window on the life of at least some of our ancient ancestors.

Among the First Civilizations, accessible written records are most widely available for Mesopotamia and Egypt. Those excerpted here disclose something about those peoples' beliefs regarding life in this world—class and gender, crime and justice, occupation and kingship as well as about what awaits in the life beyond. Such reflections about life and afterlife allow us to catch a glimpse of the social organization and cultural outlook of these First Civilizations.

The most well-known of the writings from the world of the First Civilizations is surely the *Epic of Gilgamesh*. Inscribed on clay tablets in various versions, the Gilgamesh epic has been pieced together by scholars over the past century or so. Its origins no doubt go back to stories and legends circulating during the life of the historical Gilgamesh, the powerful ruler of the Sumerian city of Uruk around 2700 B.C.E., although the earliest written version of the epic dates to around 2000 B.C.E.

The epic poem itself recounts the adventures of Gilgamesh, said to be part human and part divine. As the story opens, he is the energetic and yet oppressive ruler of Uruk. The pleas of his people persuade the gods to send Enkidu, an uncivilized man from the wilderness, to counteract this oppression. But before he can confront the erring monarch, Enkidu must become civilized, a process that occurs at the hands of a seductive harlot. When the two men finally meet, they engage in a titanic wrestling match from which Gilgamesh emerges victorious. Thereafter they bond in a deep friendship and undertake a series of adventures together. In the course of these adventures, they offend the gods, who then determine that Enkidu must die. Devastated by the loss of his friend and the realization of his own mortality, Gilgamesh undertakes an extended search for eternal life. During this search, he meets a tavern owner, a wise woman named Siduri, as well as Utnapishtim, the only human being ever granted immortality by the gods. In the end, however, Gilgamesh learns that eternal life is not available to mere mortals and thus his quest proves futile.

The excerpts that follow illustrate something of Mesopotamian views of kingship, of the gods, and of the possibilities of life and afterlife.

- How would you define the Mesopotamian ideal of kingship?
- What is the basis of the monarch's legitimacy?
- What understanding of the afterlife does the epic suggest?
- What philosophy of life comes across in the Gilgamesh story?
- How does the *Epic of Gilgamesh* portray the gods and their relationship to humankind?

The Epic of Gilgamesh
ca. 2700 B.C.E. - 2500 B.C.E.

On Kingship

[These first selections deal with the nature of kingship. They tell of the great deeds of Gilgamesh and his oppression of the people as well as recounting the instructions about kingship from Enlil, the chief Sumerian god, who is responsible for determining the destinies of humankind.]

I will proclaim to the world the deeds of Gilgamesh. This was the man to whom all things were known; this was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went on a long journey, was weary, worn-out with labor, returning he rested, he engraved on a stone the whole story.

When the gods created Gilgamesh they gave him a perfect body. Shamash the glorious sun endowed him with beauty, Adad the god of the storm endowed him with courage, the great gods made his beauty perfect, surpassing all others, terrifying like a great wild bull. Two-thirds they made him god and one-third man.

In Uruk he built walls, a great rampart, and the temple of blessed Eanna for the god of the firmament Anu, and for Ishtar the goddess of love. Look at it still today: the outer wall where the cornice runs, it shines with the brilliance of copper; and the inner wall, it has no equal. Touch the threshold, it is ancient. Approach Eanna the dwelling of Ishtar, our lady of love and war, the like of which no latter-day king, no man alive can equal. Climb upon the wall of Uruk; walk along it, I say; regard the foundation terrace and examine the masonry: is it no burnt brick and good? The seven sages laid the foundations.

Gilgamesh went abroad in the world, but he met with none who could withstand his arms till he came to Uruk. But the men of Uruk muttered in their houses, "Gilgamesh sounds the tocsin for his amusement, his arrogance has no bounds by day or night. No son is left with his father, for Gilgamesh takes them all, even the children; yet the king should be a shepherd to his people. His lust leaves

no virgin to her lover, neither the warrior's daughter nor the wife of the noble; yet this is the shepherd of the city, wise, comely, and resolute."

Enlil of the mountain, the father of the gods, had decreed the destiny of Gilgamesh. So Gilgamesh dreamed and Enkidu said, "The meaning of the dream is this. The father of the gods has given you kingship, such is your destiny; everlasting life is not your destiny. Because of this do not be sad at heart, do not be grieved or oppressed. He has given you power to bind and to loose, to be the darkness and the light of mankind. He has given you unexampled supremacy over the people, victory in battle from which no fugitive returns, in forays and assaults from which there is no going back. But do not abuse this power, deal justly with your servants in the palace, deal justly before Shamash.

On the Search for Immortality

[As Enkidu lies dying, he tells Gilgamesh of a dream he had about the afterlife.]

"This is the dream I dreamed last night. The heavens roared, and earth rumbled back an answer; between them stood I before an awful being, the somber-faced man-bird; he had directed on me his purpose. His was a vampire face, his foot was a lion's foot, his hand was an eagle's talon. He fell on me and his claws were in my hair, he held me fast and I smothered; then he transformed me so that my arms became wings covered with feathers. He turned his stare toward me, and he led me away to the palace of Irkalla, the Queen of Darkness, to the house from which none who enters ever returns, down the road from which there is no coming back.

"There is the house whose people sit in darkness; dust is their food and clay their meat. They are clothed like birds with wings for covering, they see no light, they sit in darkness. I entered the house of dust and I saw the kings of the earth, their crowns put away for ever; rulers and princes, all those who once wore kingly crowns and ruled the world in the days of old. They who had stood in the place of the gods like Anu and Enlil, stood now like servants to

fetch baked meats in the house of dust, to carry cooked meat and cold water from the water-skin. In the house of dust which I entered were high priests and acolytes, priests of the incantation and of ecstasy ... Then I awoke like a man drained of blood who wanders alone in a waste of rushes.”

[When Gilgamesh in his quest for immortality meets Siduri, the tavern keeper, he confesses to her his fear and anguish, and receives some wise counsel in return.]

“My friend who was very dear to me and who endured dangers beside me, Enkidu my brother, whom I loved, the end of mortality has overtaken him. I wept for him seven days and nights till the worm fastened to him. Because of my brother I am afraid of death, because of my brother I stray through the wilderness and cannot rest. But now, young woman, maker of wine, since I have seen your face do not let me see the face of death which I dread so much.”

She answered, “Gilgamesh, where are you hurrying to? You will never find that life for which you are looking. When the gods created man they allotted to him death, but life they retained in their own keeping. As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man.”

[Later, when Gilgamesh reaches Utnapishtim, the only man to survive the great flood and receive eternal life from the gods, he hears a similar message.]

Utnapishtim said, “There is no permanence. Do we build a house to stand forever, do we seal a contract to hold for all time? Do brothers divide an inheritance to keep forever, does the flood-time of rivers endure?... From the days of old there is no permanence. The sleeping and the dead, how alike they are, they are like a painted death. What is there between the master and the servant when both have fulfilled their doom? When the Anunnaki, the judges, come together, and Mammetun the mother of destinies, together they decree the fates of men.

Life and death they allot but the day of death they do not disclose.”

On the Gods

[In his conversation with Utnapishtim, Gilgamesh learns something about the nature of Mesopotamian gods and the origins of the great flood, which ages ago had destroyed humankind.]

“You know the city Shurruk, it stands on the banks of the Euphrates? That city grew old and the gods that were in it were old. There was Anu, lord of the firmament, their father, and warrior Enlil their counselor, Ninurta the helper, and Ennugi watcher over canals; and with them also was Ea. In those days the world teemed, the people multiplied, the world bellowed like a wild bull, and the great god was aroused by the clamor. Enlil heard the clamor and he said to the gods in council, The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel.’ So the gods agreed to exterminate mankind ...

“With the first light of dawn a black cloud came from the horizon; it thundered within where Adad, lord of the storm, was riding. In front over hill and plain Shullat and Hanish, heralds of the storm, led on. Then the gods of the abyss rose up; Nergal pulled out the dams of the nether waters, Ninurta the war-lord threw down the dykes, and the seven judges of hell, the Annunaki, raised their torches, lighting the land with their livid flame. A stupor of despair went up to heaven when the god of the storm turned daylight to darkness, when he smashed the land like a cup. One whole day the tempest raged, gathering fury as it went, it poured over the people like the tides of battle; a man could not see his brother nor the people be seen from heaven. Even the gods were terrified at the flood—they fled to the highest heaven, the firmament of Anu; they crouched against the walls, cowering like curs. Then Ishtar the sweet-voiced Queen of Heave cried out like a woman in travail: ‘Alas the days old are turned to dust because I commanded e why did I command this evil in the council of the gods? I commanded wars to destroy the people but are they not my people, for I brought the forth? Now like the spawn of fish they float in t ocean.’ The great gods of heaven and of hell we they covered their mouths:’

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Chinese Cultural Studies:

The Mandate of Heaven,

Selections from the *Shu Jing* (The Classic of History)

(6th Cent. BCE)



from James Legge, trans, *The Sacred Books of China: The Texts of Confucianism*, in F. Max Mueller, ed., *The Sacred Books of the East*, 50 vols., (Oxford: Clarendon, 1879-1910), Vol 3. pp. 92-95, repr. in Alfred J. Andrea and James H. Overfield, *The Human Record: Sources of Global History*, Vol 1, 2d. ed., (Boston: Houghton Mifflin, 1994), pp. 25-27

[Andrea Introduction] The Shu Jing, or Classic of History, is the oldest complete work among what are known as the five Confucian classics. The five classics were canonized as the basic elements of the Confucian educational system during the second century BCE., when the books were reconstructed by order of several emperors of the Han Dynasty (202 BCE-220 CE). Although Han scholars probably refashioned elements of the Shu Jing, the work was already ancient in Confucius's day, and the book, as we have received it, is probably essentially the same text that Confucius (551-479 BCE) knew, studied, and accepted as an authentic record of Chinese civilization.

Despite its title, the Classic of History is not a work of historical interpretation or narration. Rather, it is a collection of documents spanning some seventeen hundred years of Chinese history and legend, from 2357 to 631 BCE. Many of the documents, however, are the spurious creations of much later period fore reflect the attitudes of those subsequent eras.

*The document that appears here was composed in the age of Zhou but purports to be the advice given by the faithful Yi Yin to King Tai Jia, second of the Shang kings. According to the story behind this document, when the first Shang king, Cheng Tang, died around 1753, his chief minister Yi Yin took it upon himself to instruct the new young king in the ways and duties of kingship and the workings of the **Mandate of Heaven**.*

*The **Mandate of Heaven** was a political-social philosophy that served as the basic Chinese explanation for the success and failure of monarchs and states down to the end of the empire in 1912 CE. Whenever a dynasty fell, the reason invariably offered by China's sages was that it had lost the moral right to rule which is given by Heaven alone. In this context heaven did not mean a personal god but a cosmic all-pervading power. Most historians today agree that the theory the Mandate of Heaven was an invention of the Zhou to justify their overthrow of the Shang. The king, after all, was the father of his people, and paternal authority was the basic cement of Chinese society from earliest times. Rebellion against a father, therefore, needed extraordinary justification.*

In the twelfth month of the first year... Yi Yin sacrificed to the former king, and presented the heir-king reverently before the shrine of his grandfather. All the princes from the domain of the nobles and the royal domain were present; all the officers also, each continuing to discharge his particular duties, were there to receive the orders of the chief minister. Yi Yin then clearly described the complete virtue of the Meritorious Ancestor for the instruction of the young king.

He said, "Oh! of old the former kings of Xia cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers alike were all in tranquility; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant did not follow their example, and great Heaven sent down calamities, employing the agency of our ruler- who was in possession of its favoring appointment. The attack on Xia may be traced to the orgies in Ming Tiao... Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue; -- all depends on how you commence your reign. To set up love, it is For you to love your relations; to set up respect, it is for you to respect your elders. The commencement is in the family and the state....

"Oh! the former king began with careful attention to the bonds that hold men together. He listened to expostulation, and did not seek to resist it; he conformed to the wisdom of the ancients; occupying the highest position, he displayed intelligence; occupying an inferior position, he displayed his loyalty; he allowed the good qualities of the men whom he employed and did not seek that they should have every talent....

"He extensively sought out wise men, who should be helpful to you, his descendant and heir. He laid down the punishments for officers, and warned those who were in authority, saying, 'If you dare to have constant dancing in your palaces, and drunken singing in your chambers, -- that is called the fashion of sorcerers; if you dare to see your hearts on wealth and women, and abandon yourselves to wandering about or to the chase, -- that is called the fashion of extravagance; if you dare to despise sage words, to resist the loyal and upright, to put far from you the aged and virtuous, and to seek the company of...youths, -- that is called the fashion of disorder. Now if a high noble or officer be addicted to one of these three fashions with their ten evil ways, his family will surely come to ruin; if the prince of a country be so addicted, his state will surely come to ruin. The minister who does not try to correct such vices in the sovereign shall be punished with branding.'...

"Oh! do you, who now succeed to the throne, revere these warnings in your person. Think of them! - - sacred counsels of vast importance, admirable words forcibly set forth! The ways of Heaven are not invariable: -- on the good-doer it sends down all blessings, and on the evil-doer it sends down all miseries. Do you but be virtuous, be it in small things or in large, and the myriad regions will have cause for rejoicing. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple."

[Andrea] QUESTIONS FOR ANALYSIS

1. How does a monarch lose the Mandate of Heaven, and what are the consequences of this loss?
2. What evidence can you find here of the Chinese cult of reverence for the ancestors?
3. What evidence can you find to support the conclusion that classical Chinese political philosophy perceived the state as an extended family?
4. What sort of harmony does the monarch maintain?
5. Would Yi Yin accept the notion that there can be a distinction between ruler's private morality and public policies?
6. What does the theory of the Mandate of Heaven suggest about the nature of Chinese society?
7. American politicians often promise "innovative answers to the challenge of tomorrow." What would Yi Yin think about such an approach to statecraft? What would Yi Yin think about modern politicians who attempt to appear youthful? What would he think of popular opinion polls?

**SELECTIONS FROM THE CONFUCIAN ANALECTS:
GENERAL SELECTIONS ON FILIAL PIETY AND HUMANENESS**

Introduction

Confucius (the Latinized version of Kong Fuzi, “master Kong”) or, to call him by his proper name, Kong Qiu (551-479 BCE) lived during the time when the Zhou kingdom had disintegrated into many de facto independent feudal states which were subject to the Zhou kings only in theory. Confucius was a man of the small feudal state of Lu. Like many other men of the educated elite class of the Eastern Zhou, Confucius traveled among the states, offering his services as a political advisor and official to feudal rulers and taking on students whom he would teach for a fee. Confucius had an unsuccessful career as a petty bureaucrat, but a highly successful one as a teacher. A couple of generations after his death, first- and second-generation students gathered accounts of Confucius’ teachings together. These anecdotes and records of short conversations go under the English title of the *Analects*.

Document Excerpts with Questions (Longer selection follows this section)

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Selections from the Confucian Analects

1:2 Master You [You Ruo] said, “Among those who are filial toward their parents and fraternal toward their brothers, those who are inclined to offend against their superiors are few indeed. Among those who are disinclined to offend against their superiors, there have never been any who are yet inclined to create disorder. The noble person concerns himself with the root; when the root is established, the Way is born. Being filial and fraternal – is this not the root of humaneness?”

2:3 The Master said, “Lead them by means of regulations and keep order among them through punishments, and the people will evade them and will lack any sense of shame.¹ Lead them through moral force (*de*) and keep order among them through rites (*li*), and they will have a sense of shame and will also correct themselves.”

4:5 The Master said, “Wealth and honor are what people desire, but one should not abide in them if it cannot be done in accordance with the Way. Poverty and lowliness are what people dislike, but one should not avoid them if it cannot be done in accordance with the Way. If the noble person rejects humaneness, how can he fulfill that name? The noble person does not

¹ Or, as Arthur Waley interprets it, “self-respect.”

abandon humaneness for so much as the space of a meal. Even when hard-pressed he is bound to it, bound to it even in time of danger.”

4:16 The Master said, “The noble person is concerned with rightness; the small person is concerned with profit.”

Questions:

1. What does Confucius mean by “filial piety?” How does the concept of filial piety give shape to the relations between parents and children and between rulers and subjects?
2. What assumptions does Confucius make about human nature when he says that one should lead the people through moral force rather than regulations and keep order among them through rites rather than punishments?
3. What is humaneness and why does Confucius consider it to be so important?
4. How would a government founded on Confucian principles compare to your own government?
5. Are Confucian principles relevant to the issues of practical life?

Longer Selection

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Selections from the Confucian Analects

1:1 The Master said, “To learn, and at due times to practice what one has learned, is that not also a pleasure? To have friends come from afar, is that not also a joy? To go unrecognized, yet without being embittered, is that not also to be a noble person?”

1:2 Master You [You Ruo] said, “Among those who are filial toward their parents and fraternal toward their brothers, those who are inclined to offend against their superiors are few indeed. Among those who are disinclined to offend against their superiors, there have never been any who are yet inclined to create disorder. The noble person concerns himself with the root; when the root is established, the Way is born. Being filial and fraternal – is this not the root of humaneness?”

1:3 The Master said, “Those who are clever in their words and pretentious in their appearance, yet are humane, are few indeed.”

1:8 The Master said, “If the noble person is not serious,² he will not inspire awe, nor will his learning be sound. One should abide in loyalty and trustworthiness and should have no friends who are not his equal.³ If one has faults, one should not be afraid to change.”

2:3 The Master said, “Lead them by means of regulations and keep order among them through punishments, and the people will evade them and will lack any sense of shame.⁴ Lead them through moral force (*de*) and keep order among them through rites (*li*), and they will have a sense of shame and will also correct themselves.”

2:7 Ziyou asked about filial devotion. The Master said, “Nowadays filial devotion means being able to provide nourishment. But dogs and horses too can provide nourishment. Unless one is reverent, where is the difference?”

3:4 Lin Fang asked about what is fundamental in rites. The Master said, “This is indeed a great question. In rites, it is better to be sparing than to be excessive. In mourning, it is better to express grief than to emphasize formalities.”

3:12 “Sacrifice as if they were present” means to sacrifice to the spirits as if they were present. The Master said, “If I am not present at the sacrifice, it is as if there were no sacrifice.”

3:19 Duke Ding asked how a ruler should employ his ministers and how ministers should serve their ruler. Confucius replied, “The ruler should employ the ministers according to ritual; the ministers should serve the ruler with loyalty.”

4:2 The Master said, “One who is not humane is able neither to abide for long in hardship nor to abide for long in joy. The humane find peace in humaneness; the knowing derive profit from humaneness.”

4:5 The Master said, “Wealth and honor are what people desire, but one should not abide in them if it cannot be done in accordance with the Way. Poverty and lowliness are what people dislike, but one should not avoid them if it cannot be done in accordance with the Way. If the noble person rejects humaneness, how can he fulfill that name? The noble person does not abandon humaneness for so much as the space of a meal. Even when hard-pressed he is bound to it, bound to it even in time of danger.”

4:16 The Master said, “The noble person is concerned with rightness; the small person is concerned with profit.”

6:28 Zigong said, “What would you say of someone who broadly benefited the people and was able to help everyone? Could he be called humane?” The Master said, “How would this be a matter of humaneness? Surely he would have to be a sage? Even Yao and Shun were concerned about such things. As for humaneness — you want to establish yourself; then

² Literally, “heavy” or “weighty.”

³ I.e., in moral terms.

⁴ See footnote 1, above.

help others to establish themselves. You want to develop yourself; then help others to develop themselves. Being able to recognize oneself in others, one is on the way to being humane.”⁵

7:29 The Master said, “Is humaneness far away? If I want to be humane, then humaneness is here.”

11:11 Jilu asked about serving spiritual beings. The Master said, “Before you have learned to serve human beings, how can you serve spirits?” “I venture to ask about death.” “When you do not yet know life, how can you know about death?”

12:1 Yan Yuan asked about humaneness. The Master said, “Through mastering oneself and returning to ritual one becomes humane. If for a single day one can master oneself and return to ritual, the whole world will return to humaneness. Does the practice of humaneness come from oneself or from others?” Yan Yuan said, “May I ask about the specifics of this?” The Master said, “Look at nothing contrary to ritual; listen to nothing contrary to ritual; say nothing contrary to ritual; do nothing contrary to ritual.” Yan Yuan said, “Though unintelligent, Hui⁶ requests leave to put these words into practice.”

12:2 Zhonggong [Ran Yong] asked about humaneness. The Master said, “When going abroad, treat everyone as if you were receiving a great guest; when employing the people, do so as if assisting in a great sacrifice. What you do not want for yourself, do not do to others. There should be no resentment in the state, and no resentment in the family.” Zhonggong said, “Though unintelligent, Yong requests leave to put these words into practice.”

12:3 Sima Niu asked about humaneness. The Master said, “The humane person is cautious in his speech.”⁷ Sima Niu said, “Cautious of speech! Is this what you mean by humaneness?” The Master said, “When doing it is so difficult, how can one be without caution in speaking about it?”

⁵ Literally, “The ability to take what is near and grasp the analogy may be called the direction of humaneness.”

⁶ Referring to himself.

⁷ There is a pun here, humaneness (*ren*) being a homophone of “cautious” (*ren*). The two are written with different Chinese characters.

EXCERPTS FROM ANALECTS FOR WOMEN
By Song Ruozhao

Introduction

Confucius had very little to say about the roles and expectations of women in the family or in society. Thus it was left for Confucian scholars to apply the principles enunciated by Confucius and Mencius to the task of prescribing expectations and behavioral norms for women in a Confucian family and a Confucian society. To these scholars also fell the task of justifying the education of women and the task of laying forth the parameters and techniques for the education of girls and women. Two of the most influential scholars in this area were women of the Tang dynasty: Song Ruohua and her sister, Song Ruozhao. Both were daughters of a high-ranking Tang official, Song Fen. Ruohua wrote the text below, while her sister, Ruozhao, propagated it. Ruozhao did not marry, but dedicated her life to the instruction of women, being invited to the court of the Tang Dezong Emperor in the late eighth century to serve as instructor of the royal princesses. The "Analects for Women" was one of the most popular texts for women's education in pre-modern China.

Document Excerpts with Questions (Longer selection follows this section)

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Excerpts from Analects for Women
By Song Ruozhao

When walking, don't turn your head; when talking, don't open your mouth wide; when sitting, don't move your knees; when standing, don't rustle your skirts; when happy, don't exult with loud laughter; when angry, don't raise your voice. The inner and outer quarters are distinct; the sexes should be segregated. Don't peer over the outer wall or go beyond the outer courtyard. If you have to go outside, cover your face; if you peep outside, conceal yourself as much as possible. Do not be on familiar terms with men outside the family; have nothing to do with women of bad character. Establish your proper self so as to become a [true] human being.

...

Your father-in-law and mother-in-law are the heads of your husband's family. ... You must care for them as your own mother and father. Respectfully serve your father-in-law. Do not look at him directly [when he speaks to you], do not follow him around, and do not engage him in conversation. If he has an order for you, listen and obey.

...

Listen carefully to and obey whatever your husband tells you.

Questions:

1. As you read these selections, what do they tell you about a woman's position in the family?
2. To what extent do you think that these prescriptions for women's behavior could be carried out in an upper-class household? In a poor farmer's household?
3. What might be the purpose of the rules concerning a daughter-in-law's behavior toward her father-in-law?
4. Why would an aristocratic woman teach other women these rules of behavior?



If he [your husband] does something wrong, gently correct him. Don't be like those women who not only do not correct their husbands, but actually lead them into indecent ways. ... Don't imitate those shrewish wives who love to clash head with their husbands all the time.

...

A woman who manages the household should be thrifty and diligent. If she is diligent, the household thrives; if lazy, it declines. If she is thrifty, the household becomes enriched; if extravagant, it becomes impoverished. ... If your husband has money and rice, store and conserve them. If he has wine or foodstuffs, save and keep them for use of guests when they come; do not take any to indulge your own desires.

Questions:

5. What do these two passages suggest about the roles of women in the family?
6. What do these two passages indicate about women's roles which might lead you to revise conclusions drawn solely on the passages concerning proper comportment and obedience to husband and parents-in-law?
7. How do gender relations and women's roles as described in all of the above passages compare to those in your own, contemporary society? How do they compare to gender relations and women's roles in your society's past?

Longer Selection

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Excerpts from Analects for Women By Song Ruozhao

Establishing Oneself as a Person

To be a woman, you must first learn how to establish yourself as a person. The way to do this is simply by working hard to establish one's purity and chastity. By purity, one keeps one's self undefiled; by chastity, one preserves one's honor.

When walking, don't turn your head; when talking, don't open your mouth wide; when sitting, don't move your knees; when standing, don't rustle your skirts; when happy, don't exult with loud laughter; when angry, don't raise your voice. The inner and outer quarters are each distinct; the sexes should be segregated. Don't peer over the outer wall or go beyond the outer courtyard. If you have to go outside, cover your face; if you peep outside, conceal yourself as much as possible. Do not be on familiar terms with men outside the family; have nothing to do with women of bad character. Establish your proper self so as to become a [true] human being.

Learning How to Work

To be a woman one must learn the details of women's work. Learn how to weave with hemp and ramie; don't mix fine and rough fibers. Don't run the shuttle of the loom so quickly that you make a mess. When you see the silkworms spinning their cocoons, you must attend to them day and night, picking mulberry leaves to feed them. ... Learn how to cut out shoes and make socks. Learn how to cut fabric and sew it into garments. Learn how to embroider, mend, and darn. ...

Do not learn the ways of lazy women who from an early age are silly and shiftless and who have a distaste for women's work. They don't plan ahead in making clothes to fit the needs of each season and hardly ever pick up a needle to sew. ... Married, they bring shame upon their new family, who go around in ill-fitted, patched, and ragged clothing, so that meeting others they are pointed to as the laughingstock of the neighborhood. ...

Ritual Decorum: Learning Proper Etiquette

To be a woman one must learn the rules of ritual decorum. When you expect a female guest, carefully clean and arrange the furniture and tea implements. When she arrives, take time to adjust your clothing, and then, with light steps and your hands drawn up in your sleeves, walk slowly to the door and with lowered voice, invite her in. Ask after her health and how her family is doing. Be attentive to what she says. After chatting in a leisurely way, serve the tea. When she leaves, send her off in a proper manner. ...

If you are invited to someone's house, understand your female duties and help with the preparation of the tea. After having talked for a time, rise to leave. Don't overstay your welcome. If your hostess presses you to stay longer to share a meal, conduct yourself with propriety. Don't drink so much that your face turns red and you get sloppy in the handling of your chopsticks. Take your leave before all the food is gone and before you forget your manners. ...

Rising Early [to Begin Household Work]

To be a woman one must learn to make it a regular practice, at the fifth watch when the cock crows, to rise and dress. After cleaning your face and teeth, fix your hair and makeup simply. Then go to the kitchen, light the fire, and start the morning meal. Scrub the pots and wash the pans; boil the tea water and cook the gruel. Plan your meals according to the resources of the family and the seasons of the year, making sure that they are fragrant and tasty, served in the appropriate dishes and in the proper manner at the table. If you start early, there is nothing you can't get done in a day!

Do not learn the ways of those lazy women who are thoughtless and do not plan ahead. The sun is already high in the sky before they manage to get themselves out of bed. Then they stagger to the kitchen, disheveled and unwashed, and throw a meal together, long past the hour. What is more, they are overly fond of eating and compete to get the tastiest morsels at each meal. If there is not enough of the best to go around, they steal some to eat later on the sly. Their inconsiderate manners are displayed to all their neighbors, to the humiliation of their parents-in-law. Talked about by everyone, how can they not be overcome with shame!

Serving One's Parents-in-Law

Your father-in-law and mother-in-law are the heads of your husband's family. ... You must care for them as your own father and mother. Respectfully serve your father-in-law. Do not look at him directly [when he speaks to you], do not follow him around, and do not engage him in conversation. If he has an order for you, listen and obey.

When your mother-in-law is sitting, you should stand. When she gives an order, you should carry it out right away. Rise early in the morning and open up the household, but don't make any noise that would disturb your mother-in-law's sleep. Sweep and mop the floors, wash and rinse the clothes. When your mother-in-law wakes up, present her with her toiletry articles, withdraw while she bathes until she beckons you. Greet her and then withdraw. Prepare tea and broth; set out spoons and chopsticks. As long known, the aged have poor teeth, so you should be especially careful in the preparation of food for them, so that they might enjoy their old age with all sorts of delicacies, cooked in a manner that allows them to be easily chewed and swallowed. At night before retiring, check to see if they are comfortably settled for the night. Bid them good night and then go to bed. ...

Serving a Husband

Women leave their families to marry, and the husband is the master of the household [they marry into]. ... The husband is to be firm, the wife soft; conjugal affections follow from this. While at home, the two of you should treat each other with the formality and reserve of a guest. Listen carefully to and obey whatever your husband tells you. If he does something wrong, gently correct him. Don't be like those women who not only do not correct their husbands but actually lead them into indecent ways. ... Don't imitate those shrewish wives who love to clash head on with their husbands all the time. Take care of your husband's clothing so that he is never cold in winter, and of his meals so that he never gets thin and sickly from not being fed enough. As a couple, you and your husband share the bitter and the sweet, poverty and riches. In life you share the same bed; in death the same grave. ...

Instructing Sons and Daughters

Most all families have sons and daughters. As they grow and develop, there should be a definite sequence and order in their education. But the authority/responsibility to instruct them rests solely with the mother. When the sons go out to school, they seek instruction from a teacher who teaches them proper [ritual] form and etiquette, how to chant poetry, how to write essays. ...

Daughters remain behind in the women's quarters and should not be allowed to go out very often. ... Teach them sewing, cooking, and etiquette. ... Don't allow them to be indulged, lest they throw tantrums to get their own way; don't allow them to defy authority, lest they become rude and haughty; don't allow them to sing songs, lest they become dissolute; and don't allow them to go on outings, lest some scandal spoil their good names.

Worthy of derision are those who don't take charge of their responsibility [in this area]. The sons of such women remain illiterate, they poke fun at their elders, they get into fights and drink too much, and they become addicted to singing and dancing. ... The daughters of such women know nothing about ritual decorum, speak in an overbearing manner, can't distinguish between the honorable and the mean, and don't know how to serve or sew. They bring shame on their honorable relatives and disgrace on their father and mother. Mothers who fail to raise their children correctly are as if they had raised pigs and rats!

Managing the Household

A woman who manages the household should be thrifty and diligent. If she is diligent, the household thrives; if lazy, it declines. If she is thrifty, the household becomes enriched; if extravagant, it becomes impoverished. ... If your husband has money and rice, store and conserve them. If he has wine or foodstuffs, save and keep them for the use of guests when they come; do not take any to indulge your own desires. Great wealth is a matter of fate and fortune; a little wealth comes from persistent thrift. ... Thus a couple may be blessed with riches and enjoy life.

Entertaining Guests

Most families have guests. You should have hot water and clean bottles, and keep the table clean and neat, ready for guests. When a guest arrives, serve him tea and then retire to the rear of the hall and await your husband's orders about the meal. ...

Don't learn the ways of the lazy woman who doesn't attend to household matters anyway, so that when a guest arrives, the place is in a mess and she is unprepared to offer him tea right away. She is so flustered that she loses her head. If her husband asks the guest to stay for a meal, she is annoyed and loses her temper. She has chopsticks but no soup spoons, soy sauce but no vinegar. She scolds and slaps the servants around, to her husband's great chagrin and the guest's embarrassment.

LEGALISM PRIMARY DOCUMENTS

Excerpts from Han Feizi (《韩非子》), explaining Legalist thought, written in the 3rd century B.C.E.

Han Feizi was born a prince in the ruling family of the state of Han around 280 B.C.E. He laid the groundwork for Legalist thought. The Qin king was interested in Han Feizi's writings and apparently gave him a position in his government. Han Feizi's essays and those of other Legalist thinkers appeared in a book in his name, Han Feizi. Han Feizi got into a dispute with the Qin prime minister, Li Si, who had him imprisoned and forced him to commit suicide.

Part 1: Excerpts from "Six Examples of Having It Backwards" and "Esteemed Scholars" by Han Feizi

Now, the relationship between superior and subordinate is not based on affection like that between father and son. So if one wishes to curb subordinates by acting righteously, the relationship will be flawed. Think of parents' relations to their children. They congratulate each other when a son is born, but complain to each other when a daughter is born. Why do parents have these divergent responses when both are equally their offspring? It is because they calculate their long-term advantage. Since even parents deal with their children in this calculating way, what can one expect where there are no parent-child bonds? When present-day scholars counsel rulers they all tell them to rid themselves of thought of profit and follow the path of mutual love. This is expecting rulers to go further than parents. These are immature ideas, false and deceptive. Therefore the intelligent ruler does not accept them. . . .

When a sage rules a state he does not count on people doing good on their own but rather takes measures to keep them from doing wrong. If he depended on people who do good of themselves, he could hardly find a few dozen in the whole realm. But if he uses methods to keep them from doing wrong, then everyone in the state can be made to act the same. In governing it is better to disregard the small minority to make use of the bulk of the population. Thus the ruler should concentrate on laws rather than on moral influence. . . . [A] ruler does not value people who are good of themselves even without rewards and punishments. Why? Because the state's laws should not be ignored and it is not enough to govern just one man. Therefore a ruler who knows the techniques is not swayed by accidental goodness but carries out policies that will assure success. . . .

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Part 2: Excerpt from "Six Examples of Having It Backwards" by Han Feizi

Criminals are careful if they are likely to be discovered and stop if they are likely to be executed. But they are reckless if they will not be discovered and carry out their plans if they will not be punished. If goods of little value are left in a deserted place, even Zeng and Shi could be tempted. But if a hundred pieces of gold are

hung up in the marketplace, even great robbers will not take them. . . . When sure to be discovered, then even great robbers do not take the gold hung in the marketplace. Therefore the enlightened ruler, in ruling his country, increases the guards and makes the penalties heavier; he depends on laws and prohibitions to control the people, not on their sense of decency. A mother loves her son twice as much as a father does, but a father's orders are ten times more effective than a mother's. The relationship between officials and the people is not based on love and their orders are ten thousand times more effective than parents'. Parents pile up love, but their orders fail; officials are strict and the people obey. Such is the basis for choosing between severity and love.

Source: Adapted with permission of The Free Press, a Division of Simon & Schuster Adult Publishing Group, from Chinese Civilization: A Sourcebook, Second Edition, Revised & Expanded by Patricia Buckley Ebrey. Copyright © 1993 by Patricia Buckley Ebrey. All rights reserved.

Part 3: Excerpt from "Eminence in Learning" by Han Feizi

Nowadays, those who do not understand how to govern . . . say, "You must win the hearts of the people!" If you could assure good government merely by winning the hearts of the people, then there would be no need for [wise ministers] like Yi Yin and Guan Zhong—you could simply listen to what the people say. The reason you cannot rely on the wisdom of the people is that they have the minds of little children. If the child's head is not shaved, its sores will spread; and if its boil is not lanced, it will become sicker than ever. But when it is having its head shaved or its boil lanced, someone must hold it while the loving mother performs the operation, and it yells and screams incessantly, for it does not understand that the little pain it suffers now will bring great benefit later.

Now, the ruler presses the people to till the land and open up new pastures so as to increase their means of livelihood, and yet they consider them harsh; he draws up a penal code and makes the punishments more severe in order to put a stop to evil, and yet the people consider him stern. He levies taxes in cash and in grain in order to fill the coffers and granaries so that there will be food for the starving and funds for the army, and yet the people consider him greedy. He makes certain that everyone within his borders understands warfare and sees to it that there are no private exemptions from military service; he unites the strength of the state and fights fiercely in order to take its enemies captive, and yet the people consider him violent. These four types of undertaking all ensure order and safety to the state, and yet the people do not have sense enough to rejoice in them.

Source: DeBary, William Theodore, & Irene Bloom. Sources of Chinese Tradition. New York: Columbia University Press, 1999. Used by permission of Columbia University Press.

SELECTIONS FROM THE LAOZI (DAODEJING)

Introduction

The *Daodejing* ("The Classic of the Way and Its Power") is a compilation reflecting a particular strain of thought from around 300 BCE. It is traditionally attributed to a mysterious character known as Laozi ("the old master"). There is no evidence that such a person existed at all. The book attributed to him, the *Daodejing* is, however, tremendously popular. It exists in several different versions and became one of the bases of both the philosophy of Daoism and the related but distinct Daoist religion. Like the Confucian *Analects*, the *Mencius*, the *Han Feizi*, and others, the *Daodejing* is the product of that period in Chinese history when the kings of the Zhou dynasty had lost all real authority and their kingdom had disintegrated into a coterie of feudal states that squabbled and fought with one another in ever-shifting arrangements of alliances and enmities.

Document Excerpts with Questions (Longer selection follows this section)

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Selections from the Laozi (Daodejing)

1

The Way that can be spoken of is not the constant Way;
The name that can be named is not the constant name.
The nameless is the beginning of Heaven and Earth;
The named is the mother of all things.
Thus be constantly without desire,
so as to observe its subtlety.
And constantly have desire,
so as to observe its outcome.
These two have the same origin,
But are named differently.
Both may be called mysterious.
Mysterious and still more mysterious,
The gateway of all subtleties!

42

The Way gives birth to the One;
The One gives birth to two;
Two give birth to three;
And three give birth to all things.
All beings support the yin and embrace the yang;
And through the blending of *qi*¹ they create harmony.
What people hate is to be orphaned, lonely, unfortunate,
Yet kings and lords call themselves by these names.
Therefore things may gain by losing, and lose by gaining.
What others teach, I also teach:
The violent do not attain a natural death.
This I take as the father of my teaching.

43

What is softest in the world
Overcomes what is hardest in the world.
No-thing penetrates where there is no space.
Thus I know that in doing nothing there is advantage.
The wordless teaching and the advantage of doing nothing --
there are few in the world who understand them.

Questions:

1. What does "Laozi" mean by the term "The Way"?
2. How would Laozi recommend that we deal with problems and challenges?
3. How is Laozi's philosophy different from that of your own?
4. How is Laozi's philosophy different than that of Confucius? Of Han Fei and Lord Shang?

¹ *Qi* is a fundamental concept in Chinese thought. Its sense depends on the context, but among the most frequently encountered translations are "vital energy," "vital force," "material force," and "breath."

Primary Source Document, with Questions (DBQs) on *SELECTIONS FROM THE LAOZI (DAODEJING)*

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Thus be constantly without desire,
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And constantly have desire,
so as to observe its outcome.
These two have the same origin,
But are named differently.
Both may be called mysterious.
Mysterious and still more mysterious,
The gateway of all subtleties!

2

When everyone in the world knows beauty as beauty,
ugliness appears.
When everyone knows good as good,
not-good arrives.
Therefore being and non-being give birth to one another;
Difficult and easy give completion to one another;
Long and short form² one another;
High and low fill³ one another;
Sound and voice harmonize with one another;
Ahead and behind follow after one another.
Therefore the sage accomplishes things by doing nothing (*wuwei*),
Furthering a teaching that is without words.
All things arise, and he does not leave them.
He gives them life but without possessing them.

² Reading *xing* with the Mawangdui texts rather than *qiao* with the text of the third-century commentator, Wang Bi.

³ Reading *ying* with the Mawangdui texts rather than *qing* with the Wang Bi text.

Primary Source Document, with Questions (DBQs) on *SELECTIONS FROM THE LAOZI (DAODEJING)*

He acts but without relying on his own ability.
He succeeds but without dwelling on his success.
And because he does not dwell on it, it does not leave him.

3

Do not exalt the worthy,
and the people will not compete.
Do not value goods that are hard to come by,
and the people will not steal.
Do not display objects of desire,
and the people's minds will not be disturbed.
Therefore the ordering of the sage
empties their minds,
fills their bellies,
weakens their ambitions,
strengthens their bones.
He always causes the people to be without knowledge,
without desire,
And causes the wise ones not to dare to act.
He does nothing (*wuwei*), and there is nothing that is
not brought to order.

4

The Way is empty.
It may be used without ever being exhausted.
Fathomless, it seems to be the ancestor of all things.
Blunting the sharpness,
Untying the tangles,
Subduing the light.
Merging with the dust.
Profound, it appears to exist forever.
Whose child it is I do not know.
It seems to have existed before the Lord.

5

Heaven and Earth are not humane,
Regarding all things as straw dogs.⁴

⁴ Straw dogs were used for sacrifices in ancient China. After they had been used, they were thrown away and there was no sentimental attachment to them.

Primary Source Document, with Questions (DBQs) on SELECTIONS FROM THE LAOZI (DAODEJING)

The sage is not humane,
Regarding the people as straw dogs.
Between Heaven and Earth -- how like a bellows!
Vacuous but inexhaustible,
Moving and producing ever more.
An excess of words ends in impoverishment.
It is better to hold to the center.

...

42

The Way gives birth to the One;
The One gives birth to two;
Two give birth to three;
And three give birth to all things.
All beings support the yin and embrace the yang;
And through the blending of *qi*⁵ they create harmony.
What people hate is to be orphaned, lonely, unfortunate,
Yet kings and lords call themselves by these names.
Therefore things may gain by losing, and lose by gaining.
What others teach, I also teach:
The violent do not attain a natural death.
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What is softest in the world
Overcomes what is hardest in the world.
No-thing penetrates where there is no space.
Thus I know that in doing nothing there is advantage.
The wordless teaching and the advantage of doing nothing --
there are few in the world who understand them.

47

Without passing through the door one may know
all-under-Heaven;
Without looking out the window one may observe
the Way of Heaven.
The further one goes, the less one knows.

⁵ See footnote 1, above.

Primary Source Document, with Questions (DBQs) on *SELECTIONS FROM THE LAOZI (DAODEJING)*

This is why the sage knows without moving,
understands without seeing,
succeeds without doing.

48

Devotion to learning means increasing day by day;
Devotion to the Way means decreasing day by day.